

Nation

A black and white photograph of a young girl with pigtails, smiling and holding a fishing net and a wooden pole. The background is slightly blurred, showing what appears to be a body of water and some foliage.

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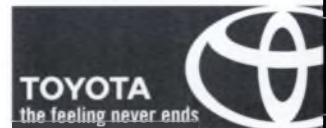
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COMMUNITY SPIRIT, COMMUNITY RECOGNITION



In the newspaper business you always look for stories of community spirit and sharing. When one happens close to home, you can get the intimate details, and you realize how important spirit is to a community and the people living in that community.

What happened is simple. A relative of ours died and my father Ken Nicholls went from Mistissini into Ontario to attend the funeral. On the way back he broke a tie-rod on the truck. This limited his speed to just a little over 30-40 kilometres per hour before the wheel started wobbling to much and driving became unsafe.

Along comes Philip Wapachee and family from moose hunting. They spot dad's truck and pull in front and stop. Dad stops and explains the situation as he sees it. Philip takes out a flashlight and they verify it's the tie-rod. Philip says he'll go ahead to Waswanipi and talk to some mechanics and for dad to meet him at the police station. Dad arrives and asks the police if there is a payphone so he can call mom and tell her why he's taking so long. On duty are Bruno Blacksmith and Nathaniel Saganash. They let him use the police phone to make the call.

Kevin Gunner, O & M Garage's supervisor arrives and says for dad to come to the garage. Waiting there to assist is mechanic Donald Domoulin. They have left their families and its about nine or so in the evening. O & M's Head Director Henry Gull has no problem with them help-

ing out. They spot weld the tie-rod, so dad can go a little faster and make it back to Mistissini. Dad asks how much he owes. No charge, he's told.

This is an example of unselfish volunteerism and a prime example of Crees and non-Crees working together. It is community spirit in action. It is something that in the past we all took for granted but we hear less and less of these days. I'm not saying they don't exist, but that these stories usually go unheard.

I believe the process of bringing spirit back to the forefront of community life is an important responsibility for all Crees and non-Crees alike in Eeyou Istchee. To this end I would like everyone with stories like this to contact the *Nation*. We would like to publish them.

As for the second thing, I have a proposal. Let's create an annual community spirit award or awards. It is a wonderful way to recognize the positive things that are happening in Eeyou Istchee. It sounds like a real cliché to say that all we see is the bad news, but there are so many ways that people come together and work together and combine their talents and energies to work toward a common goal and that's rarely recognized or certainly not recognized outside the community in which it happens. It's time that that happened both in an individual community and in a Cree national community way.

If anyone out there would like to work on this or be a sponsor of the awards, I can be reached at 514-272-3077.

By Will Nicholls

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Child in Suriname

Photo: tsa
Design: Mona Laviolette

MAKING THE GRADE

Some days it just seems like when you wake up and listen to the local gossip, life is as near to soap opera as you can get, without getting the local bill from the cable or satellite network. All calls are local and usually from just across the street or down the road but the news is just as excitingly bizarre as the ones you hear and see on those reality shows or home made video programs.

Life in the neighbourhood sure isn't dull when you get the first phone call or tip from the police about not venturing out on the streets because some drunk guy with a gun/polar bear/wounded wolf is at it again. Not all news is good news though and usually good gossip is based on good old fashioned prefabricated imagination with a sprinkle of that personal thought to the end of the story and then passing it on down the street in its amended form.

I've yet to hear any good gossip lately, meaning something that is good and is supportive of the people. Maybe good news travels slowly and bad news travels as fast as the yap can spew it out. I've yet to hear gossip on housing and industry and whether or not there will be some work out there for the poor and unemployed. I've yet to hear that someone with a good conscience and sound mind has helped one who is sick or unable to get around. I've yet to hear good gossip on the progress of the social situation that plagues many a community. I guess that progressive gossip is just not something that people like to talk about, but rather of the human shenanigans of the neighbor or in-law who just doesn't make the grade in someone's eyes.

Sometimes I'm almost hesitant about making that journalistic call to the police force on your average day, checking up on stories that might make the papers, only to discover that the call you make could be the day's latest story in the life of a Cree community or just be an average bust of your average guy on a drunken splurge

of stupidity. Sometimes the story is just too average for the excitement and gossip junkie, thus never making the grade for the reader. Besides, who wants to read a boring story when juicy gossip can make your day?

On this one particular request to check up on from critically acclaimed Editor Will, I was perplexed by the lack of gossip of the happening that took place during my deep sleep period in the wee hours of the morning. Maybe, just maybe, nothing happened and the gossip mongers couldn't find enough meat on the bone to chew on, much less spit it out in a juicier format. Maybe it's a conspiracy of silence that doesn't go beyond the home and hearth, something that is kept quiet until someone can't take the pressure and spills the beans after quaffing a few extra beers down at the pub. Sometimes, some of the best stories are told in its liquid format, when just the right numbness takes the edge off an otherwise great story.

Human behaviour aside, the need for one to spice up their life with another's woes seems to be a universal symptom and where the need for the right information with the straight truth is overshadowed by plain old reporting of the who, what, where, when and why seems to be slowly fading from the old school of journalism. The plain and simple truth cannot be plain and simple anymore. It has to be spiced up with just the right amount of sensationalism, and that is where I come in. I should be working for the tabloids but, hey, I live in a Cree community, where even the neighbors are suspect and the truth eventually comes out.

Ed Note: The opinions of Sonny Orr do not necessarily reflect the opinions of the Nation magazine, its owners, publishers, reporters, editors, the Nation dogs, administrative assistants, window washer, cleaning lady or the graphic designers. However, one salesperson agrees that their opinion is reflected in Mr. Orr's writing, while one salesperson does not.

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Nation

The community of Chisasibi is in mourning. Four months after the deaths of three of its community members in an alcohol-related car accident, the town is still trying to come to terms with what happened.

Christopher Cookish, Lydia Petawabano, and William Matthew died this past summer on their way back from Radisson. Charges have been laid against the driver, Irene Petawabano. The charges include three counts of impaired driving causing death, and one count of impaired driving causing bodily harm. The other individual in the car, Bruce Matthew, survived. The case is slated to go to court in November.

Chisasibi Police Director Harry Snowboy says it's not only a police issue and that in order to deal with this problem effectively, the community has to police itself. "We've averaged over 900 incarcerations a year, and a lot of those incidents are alcohol-related."

He also noted that not all the blame lies within the community. "I spoke with the Corporal of the SQ detachment in Radisson, and informed him that in order to keep the roads between Chisasibi and Radisson safe, they would have to deal with the people who are driving under the influence there and then coming over here."

Snowboy's childhood friend ended up taking his own life because of alcohol. Partly because of this, he feels a step in the right direction would be to make Chisasibi a totally dry community. That means no alcohol on the reserve, and if someone was to be caught, his or her alcohol would be confiscated and destroyed.

Working towards a dry community is something Chief Abraham Rupert also thinks is part of the solution.

"It (the accident) was devastating to the community. You have to ask yourself how many times do we have to go through this before we come to an understanding that alcohol just takes away, it doesn't give."

Because of this stance, the Chief and council have re-installed the "gate". Located on the edge of town on the access road into the community, the gate is manned 24 hours a day, 7 days a week.

Rupert was personally affected by the tragedy: his niece is Irene Petawabano, who was the driver of the vehicle and is now facing serious jail time.

The Chief realizes that there is a much more powerful solution that needs to be brought forth, and that is the education

of the people. "The people must be educated about the use of drugs and alcohol. In the same respect, they're cutting something (alcohol or drugs) and you cannot take without giving. That's where the teachings of the elders will come in, to make our people understand what these substances do to us, to our lives, to our community and to our people as a whole."

"We've been meeting with the elders to try to set up a support system for the people who've abused alcohol and drugs, and their families," said Rupert.

One glaring problem remains, however. The lightly trained community members stationed at the gate are as yet, unarmed. If someone wants to get through the gate or becomes unruly while yielding a weapon, there is not much the gate security can do about it. They will be in constant contact with the Chisasibi Police Force, but the police are not always close by when they are needed.

More training, and the eventual arming of the gate security guards is the long-term solution to this problem, Rupert stated.

Alan Neacappo, who works on the Cree Hunters and Trappers security board thinks enforcing the ban on alcohol and drugs is one way to go about eliminating them. "This is supposed to be a dry community, I believe we should have more control. I don't know what effect it would have if every vehicle was checked at the check point, but from what I can see there are other means of getting alcohol and drugs into the community."

One of Neacappo's relatives, Bruce Mathew, was involved in that fatal accident. Fortunately for the family, he was also one of the survivors.

Annie Bearskin, who works as the executive secretary at the Cree school board (CSB), thinks that the gate is a good idea because there is too much alcohol in the community, but that there should be a gate set up outside of Radisson as well.

"People are fearful to go to Radisson because of drunk drivers," said Bearskin.

Banning alcohol altogether may not be the solution, however, because "the bootleggers are the ones who will get richer. It would be better if the teenagers were taught how to control the consumption of alcohol. One of the ways to help control the drinking is by showing that it can

be done in a social, respectful way. Instead of hiding it from my son, who's 19, I'd

rather educate him about it so he can drink responsibly in the future," she said.

Delores Audet Washipabano, who works as the executive assistant at the Cree Health Board (CHB) sees a growing trend in the education of the community pertaining to alcohol. "The students who went down south to go to school saw alcohol in a different way because it was accessible. Although the abuse of alcohol remains a problem, there are now more people who drink in a social way."

"When I first heard about the accident, there was a deep feeling of sadness. I think one way to reduce these incidents is to educate the people. I think that people have to realize that when they abuse alcohol, there are harsh consequences. The same as when you abuse anything else. When you abuse something, you go beyond the reasonable way of doing things."

"Maybe there could be an opening of a social club within the community. That way they are learning how to handle alcohol before they go down south. If it's controlled here, I feel the risk of abuse goes down. People will always go down south, we're not isolated anymore like we used to be, so this way they can learn how to drink responsibly here," she said.

Eric House, a band office councilor who also works for cross-cultural concepts at the CHB, doesn't blame the people involved, he blames alcohol. Ever since the introduction of alcohol into the community, there has been nothing but heartache, according to House. "The Europeans have been drinking alcohol for a few hundred years longer than us. As native people, we are not yet used to what alcohol does to our body and mind."

"An elder once said that the people who came across from Europe brought the bottle, and they brought the bible. When they dropped the bottle, they gave us the bible, and vice versa."

"The recent tragedy hit the whole town, and directly affected 17 children who lost someone very close to them," he said.

"I don't blame the people who get into these accidents as much as I blame alcohol itself."

The biggest victims in a tragedy such as this are the children. The children are the ones that have to deal with this for the rest of their long lives in a way that none of us can ever comprehend.

Educating the children was a common suggestion when talking to the people of Chisasibi. The question is, will they listen?

By Steve Bonspiel

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Clint – The Love of my Life

I met Clint in the summer of 1998 through my cousin Clint Flageole. He told his mother that he met a girl. His mother wanted to know who it was and Clint told her that it was the daughter of a friend of hers.

At the beginning of our relationship, and the more time we spent together, our love for one another grew stronger. We knew that what we had was very special and that we would have a family to share.

Clint was very excited when I told him that I was pregnant with his child. At the time we didn't know that I was going to have twins. When the twins, Kirk and Allison were born, he was overwhelmed. Because he was a heavy-metal kind of guy, he named our son Kirk because of Kirk Hammett of Metallica. We named our daughter Allison because we both liked the name. Clint loved our children very much, however, he and Allison were very close.

Clint enjoyed a lot of things in his life. He enjoyed spending time with my dad Billy, going out for goose break. He also loved playing his guitar and made me fall asleep sometimes. His friends used to come over and they would play music together. He loved to write lyrics and he recorded a CD with his band. Clint also enjoyed riding his snowmobile and going out to races. He liked working in the bush because it gave him an opportunity to spend some time in the bush, which he loved.

I knew Clint loved me. He loved to make faces and make me laugh. He loved our children, our parents, his family and friends. He also liked dogs as pets. Clint would sometimes say, 'I'm the man, I'm going to support my family, you stay at home and take care of our children.' He was very humble and gentle too. The week before he asked me to join him in walking the Christian life. He asked me, 'how does one pray?' We read the sinner's prayer together and it touched me when he asked about God. He told me he wanted to change his music from extremely heavy metal to Christian music. Little did I know he was preparing himself for his final journey home to meet his savior.

I want to thank the following people: Clint's parents; Jane and Gilles – thank you for accepting me into your family. Brian, Suzy, Nanny, Marc, Brenda and the children. My parents; Clara and Billy – thank you Mom and Dad for your love and support. The family of the Longchap, the Capissis, the Neeposh, the St-Gelais. Pastor Enoch Hall and Family. X-Stream Youth Ministries, Pastor Chuck Morton and Family. The Ouje-Bougoumou Band and the community. All of Clint's friends – he loved your companionship.

I thank God for the strength and peace He gave me through this time of loss, and most especially for hearing Clint's prayers.

And last but not least, Clint, the Love of my Life...I will always miss you, the good times we shared, and most of all, I will miss your love and companionship. I love you babe... Good bye, until we meet again...and I'm sure Clint is saying to us 'Miss me but let me go.'

May God Bless you all.

Minnie Capissis

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CLUB MED FOR EM-1

The main camp being set up to accommodate the 3,000 people who will work on the Eastmain-1 hydroelectric development project (EM1) is well under construction. Among the services that will be available on site will be a sporting complex and gymnasium with all the bells and whistles, sure to be a welcome distraction and place of leisure.

Attached to the sporting complex will be an inflatable arena. After a hard 10-hour day, employees will be able to use the bowling lanes with its Pentium 4 computer to keep score, play badminton, volleyball, basketball, racket ball, ping-pong, do some weightlifting, bust a move on a portable dance floor, play some pool and snooker, work on their golf swing in a golf simulator room with another Pentium 4 computer to aid them, before relaxing in the saunas and whirlpool baths. A stone's throw from this will be a bar/salon, a depanneur and a mini-mall that will offer a restaurant, a barber, banking services and as yet undetermined other services.

Instead of building a sweat lodge, there will be a cultural centre for the Crees located within the sporting complex. It will house expositions and an information centre for non-natives to learn about the Cree Culture. Johnny Saganash, the on-site Cree Counselor, is hoping to open it to all the Cree communities to do with it as they wish. Every month, a different community will be encouraged to share their culture as they see fit. "We want to have exposi-

tions, drawings, sell things, even a little museum, to inform the non-natives of the Cree culture with special presentations. We want to get a lot of Cree involved. We want to have the Cree values and culture in the system. Everything related to the Cree culture is what we're trying to get at. Every month we want to have each village come and do their thing. We want to tell each community for their month, "Hey, it's your house, do what you want with it, show us what you can."

Saganash has been at the closed site since the first contract began. Usually the camp is built the year before the construction starts on the hydro project but this camp was being built at the same time. All the lodgings are there, along with one of the two cafeterias. The bar/salon opened October 11. The depanneur will soon follow, boasting reasonable prices set by SEBJ. The arena foundation is complete and is awaiting the arrival of the inflatable cover. It will be ready for skating the first week of December. The sporting complex is 50 per cent complete.

"I've gotten used to the way things are. The other people will have the gymnasium and the other things, so that is good for them," said Saganash. Currently there are 1,100 workers in the camp, with over 2,000 projected to be there by January 2004 and peaking at 3,000. "It's just like a town."

The camp will be used for the duration of the construction period, through to the year 2007.



'Skag airport to reopen

The Waskaganish airport has been closed since September 15 and is set to reopen again on October 16, if all goes well. It is undergoing a range of improvements, such as refilling the gravel runway, taxiway and apron, restoring the access road to the airport and replacing the signs. The terminal building is also being repaired as strong winds this summer ripped off part of the sheet metal roofing.

While there had been hope from the Band Council to realign it to a north/south direction to avoid the strong north westerly winds, Transport Canada determined there was not enough money to fund the work. Transport Canada also stated that the runway was originally aligned east/west, but didn't acknowledge having received any complaints about strong north winds.

The closure has been a bit of an inconvenience, but there have been no complaints. The Cree Health Board has been transporting those in need of medical attention to Matagami and Val d'Or by ambulance, with a Medivac helicopter on stand-by should it be needed.

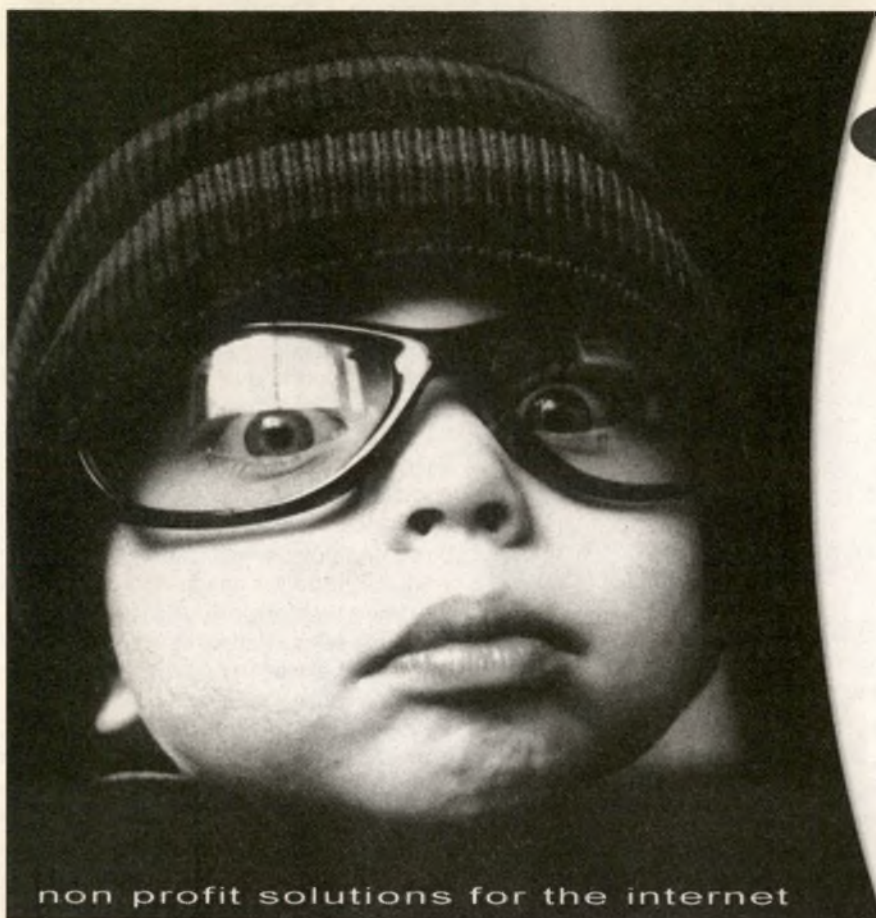
Chief Robert Weitsche said that it will be an improvement and that work has progressed faster than originally anticipated as it had been slated to be closed for six weeks. The engineers from Transport Canada and Public Works will be heading up there this week to check on the work, making sure it is all up to the specifications and will then announce the reopening.

Whapmagoostui Joyrider

The Whapmagoostui Police Force received a call for a conjugal violence situation shortly after midnight in the morning of October 8. Police drove to the residence of Joel George of Whapmagoostui, 20 years old.

Police say they were met with an unexpected firearms situation. The police said that a man brandished a firearm in a menacing manner and pointed the gun at family members.

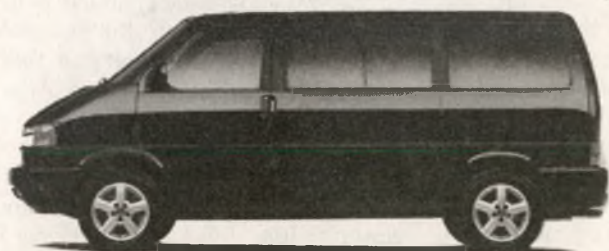
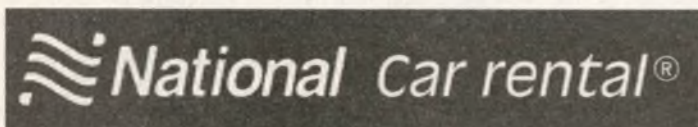
He was apparently in an extremely agitated state according to the police. At this point, the police, caught off guard with this dangerous situation, retreated. At around 1 am, the suspect allegedly stole a police vehicle in front of his house. He then had control of the vehicle for a period of time. Given the immediate lack of communication by radio, the Kativik Regional Police Force was also unaware of the firearm situation and the commandeering of the po-



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lice vehicle by the suspect.

Joel George surrendered 10 hours later and was in the custody of Whapmagoostui Police Force by 10:30 am.

George has a prior history of assault and aggravated behaviour, according to Deputy Chief Ruth Masti.

Masti said however that George posed no harm to the general public during the incident. At the Nation's press time, no charges had yet been laid.

Bigfoot in Chisasibi: Myth or reality?



There have been many sightings of a sasquatch-like being around the community of Chisasibi lately.

It all started when one man noticed huge footprints down by the beach. The next thing you knew everyone was claiming to have seen Bigfoot.

According to some elders, he (or she) is said to have loved the land, and had a duty to look after it. At one point in history, it is said that native people lived alongside this or these creatures in perfect harmony. Until one day where he or she decided to go deep into the bush and take care of the land, never to return. Unless of course, the community became troubled in some way.

The recent events in Chisasibi and elsewhere in Indian country may have been a call for help to this powerful, yet friendly beast.

People we spoke to in Chisasibi were divided about the existence of Bigfoot.

Eric House said quite simply "He's always been there, and always will be."

Others like Annie Bearskin are more skeptical, "I don't believe in that," she said.

Some people, like Delores Audet Washipabano, couldn't make up their mind, "I don't know if it's true or not, but I think the possibility is there."

Whether Bigfoot is real or imagined may never be proven, but one thing is for certain, it makes a great story!

Chisasibi walk-a-thon

On October 1, 35 members of the Chisasibi Sports and Recreation Association undertook a major challenge – participating in a long-distance walk-a-thon.

The walk began in Rouyn-Noranda and is scheduled to make stops in Val d'Or,



Amos, Matagami, and Radisson, before reaching their final destination of Chisasibi October 25.

When all is said and done, these ambitious folk will have traveled a total of 1,155 kilometres! The walk is taking place to raise money for a new sports complex for the community of Chisasibi.

Cree film huge success in T.O.

"One more river," a documentary that gave an in-depth examination of the process the Cree Nation went through before and after the signing of the "Paix des Braves" with Quebec, made it's North American debut in Toronto on October 3, 2003.

The film was produced by the Cree Company Rezolution Pictures, which is run by the same people who own Beesum communications. It was shown at Innis College in downtown Toronto as part of the 4th annual International Environmental Film and Video Festival, put on by Planet in Focus.

The festival director, Mark Haslam, who founded the festival, is no stranger to the filmmaking business. He has been involved in film for over 20 years, having produced a fair number of made-for-TV series' that were shown on Vision Television.

"I thought it was an absolutely fantastic film, it's a powerful story that needed to be told," said Haslam.

This year's festival showcased 53 films from 13 countries all over the world.

The 400-seat auditorium where the screening took place was just a couple of seats shy of a sellout. The people that were present ranged from environmentalists and professors to students with a keen interest in learning more about Native politics.

One of the directors of the film, Tracey Deer, was pleasantly surprised by the turnout and hopes that for the future screenings in Eeyou Istchee, it will be just as well received.

"It was exciting for me to experience the audience's reaction because this is my first film," she said.

The other director who made this film possible was The Nation's own Neil Diamond. Unfortunately due to prior commitments he was unable to attend the premier.

One of the audience members was Lawrence Spencer, who hails from Chisasibi and is currently studying human resources at York University.

"When I saw it (the advertisement for the festival) in the paper, I couldn't believe it. I knew that I had to come see it and I was very happy with the way it was portrayed. They did a great job and they should be congratulated for it."

The version released was not yet the final version, and a few little changes still had to be made.

Look for "One more river" to be screened in the coming months in each community.

Suriname: beyond appearances

by tsa



If you pick up a magazine on tourism or the environment these days, you will likely see the term "eco-tourism" splashed about the pages. It has become a catchphrase that is applied to anything that has to do with outdoor travel and recreation. However, its true meaning bears a lofty weight and responsibility for both tourists and service providers. Eco-tourism is meant to accommodate and entertain visitors in a way that is minimally disturbing or destructive to the environment, while at the same time sustaining and supporting the native cultures in the location it is operating in. Which is why it is so important for the indigenous peoples around the world. This is especially true in developing countries.

Tsa recently traveled to Suriname to study indigenous economic initiatives, eco-tourism projects in particular.

Produced with the support of the Government of Canada through the Canadian International Development Agency (CIDA)

Take Suriname, the smallest country in South America and only one-eighth the size of Quebec. It has a population of less than 450,000, over half of whom live in the capital city of Paramaribo. Suriname is a former Dutch colony that only gained independence in 1975. The official language is Dutch, and most people also speak Sranang Tongo (or Taki Taki), a mixture of all the languages spoken in Suriname but heavily Creole at its base.



Suriname is a former slave colony, importing slaves during the 17th century to expand the plantations. However, many of the slaves managed to escape to the inland forests, where they created West African communities, maintaining many of their traditions. They are called the "bush Negroes" or the "maroons." After the abolition of slavery, indentured workers from Indonesia, India, China, Portugal and Lebanon were brought in to keep up the labour force. As a result, it is a very multi-ethnic and multicultural country. The majority of the population is East Indian (37%), followed by Creole, a mixed African/European descent (31%), and Indonesian (15%). The Natives, or Indiaanas as they are called locally, make up only 3% of the population.

The government owns all the land, so land can only be leased to people or companies. There is no acknowledgment on the part of government that the Native people were the original inhabitants; as a result they have no more right or title to their land than anyone else.

"Many slaves managed to escape to the inland forests, where they created West African communities, maintaining many of their traditions. "

Politically, the major parties in Suriname are divided by ethnicity. There are six major political parties. It is a democracy, where the president is freely elected every five years. Independence came about more from a push by the Dutch government than from any real desire by the country itself. Unprepared for independence, Suriname was immediately left struggling to survive economically. Early on there was much internal political strife as the elected government was

overthrown in 1980 and run by a military-dominated regime that ruled by decree. In 1982, after many were calling for a return to civilian rule, the military rounded up and killed 15 opposition leaders, including university professors, journalists, lawyers and trade union leaders. Thousands fled the country, the US and the Netherlands suspended economic and military cooperation and under a rapid economic decline, the regime restricted the press and limited civil liberties.

"The government owns all the land, so land can only be leased to people or companies."

By all accounts of those who were in the country, it was a frightening time. People were afraid to talk lest "big brother" was watching. It was not until the early 1990s that free elections were held again, peace accords were signed and Dutch financial assistance once more began to flow. There are still many political problems and the 15 murders have not yet been resolved. Most of the population is very poor, the inflation rate is extremely high and foreign debt is still on the rise. Many are hoping that gold mining will help the economy.



Tourism stopped altogether during the internal strife, only picking up again in 1996. Today there is little money for tourism, arts and culture. Upon arrival at the international airport, there are no maps or booths of any kind to help one find their way around the country. It is very expensive to fly into Suriname, plus one needs a visa. These facts keep many tourists away. In Paramaribo there are guesthouses and a four-star hotel to accommodate guests, plus there is a Visitor's Information Centre where tours inland can be arranged. There are houses and buildings from colonial times which are dilapidated, sitting next to brand new modern houses and buildings.

As a country that receives less than 7,000 tourists a year, almost all of which are from Holland or Aruba (the other Dutch colony in the area) it doesn't appear to be a very tourist friendly place. That is, until one begins to talk with the people. The Surinamese are extremely down to earth,

beautiful people. Perhaps due to the fact that there has been so much cultural mixing for such a long time, they are very friendly and helpful. They will tell you what is what and help you out as best they can. As for the aesthetic beauty of the country, think of it in terms of what's on the inside rather than the outside. Much can be found within the city itself, like the mahogany tree lined streets that take one past the Javanese neighbourhood out to the zoo, the sound of the incessant "gree-chi-bee" birds or the "six o'clock cricket" that is so loud it's almost like a jack hammer. Suriname is like a treasure chest of natural beauties just waiting to be discovered.



Two such places are Galibi and Babunsanti, located on the eastern coast of Suriname that borders French Guyana. Galibi is the name given to two Carib villages upstream from Albima, a coastal village. Albima is located two hours east of Paramaribo by way of a pothole-infested road that winds

"The Surinamese are
extremely down to earth,
beautiful people. "

through four different districts or provinces. Along the road are maroon homes where the people still live off the land, with no running water and no electricity. The houses are little more than shacks, some consisting of only one room. Across the river from Albima is French Guiana; there is much travel to and from the other side. From Albima, it is a 60-minute boat ride upstream to Galibi.

The two Carib villages are called Christiaankondre and Langamankondre (Christian Village and Tall Man Village). The Carib population is over 10,000 in total. This includes those Carib who live on the French Guiana side as well, whose villages are directly across the river from each other. The two villages of Galibi are home to 800 people, roughly 125 families. These Carib have lived in "splendid isolation" for

INTERESTING FACTS about Suriname

There are four native tribes in Suriname: the Arowaks, the Trios, the Wayanas and the Carib. There are coastal natives or Upland Natives, and the lowland or savannah natives. The Carib in Galibi are upland natives while the other Carib villages are located in the savannah.

In 1667 Suriname was traded by the British to the Dutch, in exchange for New Amsterdam, present day New York City.

The plantation masters were known to be extraordinarily cruel to their slaves. It was well known even in the USA, where the masters used to threaten their slaves with being sent to Suriname if they refused to cooperate.

There is a white building in Paramaribo called the Waagebouw, pronounced 'whack abow'. The word means 'weigh-station'. During colonial times it was the only landing port, so everything coming into or leaving the country went through the station, even the slaves. These days it called Bodeco; it is an art gallery/dance bar-lounge/tourist operator. Wooden sculptures of women's torsos and beautiful chairs, benches and tables all hand made by the owner adorn the inside. In the middle of the ceiling, the anchors where the weigh scale hung are still visible. Friday and Saturday night it becomes "the" place to be as hundreds of people pack in to dance the hours away – it stays open until 6 am!

Alphonse, the 87-year-old head Shaman, grew up on the French Guyana side and so speaks French. At the beginning of our interview, I was encouraged to speak French. At the end, after I had struggled to express myself, Alphonse looked at me and laughed that my French was really terrible. He had been refusing to see anyone but family for months as he is losing strength, but was very happy to meet the young Indiaana from Canada.



hundreds of years. They live off the land with a diet consisting mainly of fish, cashew fruits, coconuts, mangos, watermelon and cassava. Monkeys and jaguar are also part of the diet.

In Galibi, there is one primary school with 144 students. There are eight teachers, six of which are Carib. The head mistress' office houses the library, which consists of six shelves and perhaps 100 books. Parents pay the equivalent of \$17 CDN in annual school fees. School supplies are in high demand, as there are never enough notebooks, pencils, erasers and rulers to go around. The textbooks are out of date. Students that continue on to secondary school must



leave the villages to attend school in Paramaribo, where they pay \$33 CDN for school fees. They must also pay for the school supplies, room and board, uniforms and transportation. The government pays no part: there are no subsidies for the Carib apart from a monthly supply of diesel fuel.

Within the villages there is also a health clinic, a radio station, a Welcome Centre, a tourist shop, some tourist lodges, two food stores and a bar. There is no electricity during the day, but from 6:30 pm until 12 am a diesel-run generator provides electrical power for the lights, televisions, VCRs and radios. It is very expensive to purchase and import the diesel, which is why the hours are limited. The monthly diesel from the government is not enough for a month's supply of power and each household pays a minimal amount to run the generator.

The heads of the villages are called captains. Their main function is to keep law and order. They deal with conflict,

"There is no electricity during the day, but from 6:30 pm until 12 am a diesel-run generator provides electrical power for the lights..."

work on matters of development, try to implement a basic infrastructure, inform about what the Indigenous people are doing in the country and internationally, inform about gender issues, biodiversity, and children's rights. The captain has four assistants called Bashas. These report to the captain of the goings-on within the village. As the Carib are very gender

sensitive, both captains have two men and two women Bashas. Women can also be captains but there have been none to date. The captainship used to be passed on from father to son but four years ago the villages decided they would appoint whomever they saw fit. Every five years, an evaluation of the captain is held and replaced if necessary.

Five years ago they realized that if things continued as they were, the language and traditions would be lost. Since the time of contact with the Western world, in the early 1920s, their culture has suffered. Carving, weaving, singing, dancing, and many ceremonies have been lost and continue to be threatened. Both villages now have a cultural association. Women train children in singing, dancing and music making. When the tourists come, the villages take turns staging a cultural show. The radio station is used as a tool to teach the youth the traditional music as well as pass on news. The language is Calinga, which everyone speaks. A written language is now in print as well and taught in the school.

There are very few elders that pass on the history; they are not a story-telling people. The Shaman is the one who learns

"Five years ago they realized that if things continued as they were, the language and traditions would be lost."

the history. There are eight Shamans among the Carib and all of them live in Galibi. The Shamans are the medicine men of traditional health. The grown-ups go directly to the Shaman when something ails them, then to the health clinic if they need to. Most people go to both. Shamans are consulted when new buildings are to be constructed, as they know where the spirits need to pass unobstructed. For the Carib, everything has a spirit. The Shaman makes contact with the spirits using his maraca and smoke as tools. The maraca contains the medicine.



Be sure to pick up a copy of the next Nation in two weeks time, where we'll conclude our look at Suriname's indigenous eco tourism ventures.

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- ▶ Menuiserie-Charpenterie à Waswanipi

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- ▶ Carpentry in Waswanipi

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Meanwhile, in the city...

by tsa



PHOTO BY SEAYENNA FONTAINE LEE

I don't know what it is about a teepee, considering I have only been in one a few times, but whenever I see one in the city, I get that feeling of being home, a sensation of being back in the womb. On Friday, September 19, as I showed up at the McGill Campus for the second annual Pow Wow held by the McGill First Peoples' House, the first thing that greeted me was a Teepee, and I instantly felt comforted. The usual unmistakable sound of the drumming was eaten up by the passing traffic on Sherbrooke St., so at first I wasn't even sure there was a Pow Wow happening. But the trusty teepee standing tall and proud let me know that 'hey, here it was!' Although it was a small gathering, one could sense the hope and enthusiasm given off by all attendees.

There are many native students attending McGill, however school administration policies prevent one from knowing exactly how many are registered at the university. Ellen Gabriel, coordinator of the First Peoples' House, estimates that there are easily over 240 enrolled. Comprising such a small population of the university yet considering the importance in Canadian history of the

First People, Gabriel says the purpose of having a Pow Wow is "To have a voice for the aboriginal students, also people period. We want people to understand us and not be afraid of us anymore".

At the Pow Wow there were a dozen or more dancers on hand, with three drums and two Inuit throat singers, all of

whom put on an amazing show. A handful of Native and Inuit organizations were there to provide information and wares to those who wandered the covered stalls. The many spectator/students who ventured over to the tents before and after classes or simply off the street, were drawn no doubt by the sound of the drums and beautiful primal singing. All looked very pleased

with what met the eyes, some even seemed completely entranced.

Gabriel rates this year's Pow Wow as much more successful than last year and looks forward to the future. She says there is still a lot of cultural sensitivity needed at McGill, but that patience is key, it's all about the "baby steps". She encourages any native students at McGill to present themselves to the First Peoples' House, located at 3505 Peel Street, Tel.: 514-398-3217.



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THE GOVERNATOR



by Annie Mouse

Arnold Schwarzenegger takes on a new role as 'the Governator' for the state of California. For the first time in Californian history, the public has exercised a recall provision in the law that allows the people to remove a Governor in his first year in office. Arnold Schwarzenegger had the popular vote of the state and a record number of voters poured out into the polls to give this high profile action hero his next big role. Definitely, the governorship will be a pay drop for Arnold, and it will be a role that he has no experience playing before. Although, another action star from the movie *Predator*, Jesse Ventura, has a governorship in the state of Minnesota. Perhaps this signifies that Hollywood action movies are the new breeding grounds for future political leaders in America. This reminds us of another movie action hero that became Governor of California, Ronald Reagan. He was best known for acting in westerns – the action movies of the 1950s to 1970s. Ronald Reagan eventually moved on to become one of the most popular Presidents in U.S. history. Is this where Hollywood is taking us? Well, I believe back in *Demolition Man*, a movie where Sylvester Stallone was awoken after 36 years in forced hibernation, he passes the Schwarzenegger Library named after former President Schwarzenegger. Well, currently there is a law that prevents Arnold from even running for the Presidency as he is not a 'natural born' citizen of the United States. However, there is talk about amending this provision to allow foreign born citizens to run for this office.

What does this rise to power have to do with Indians? Well, Arnold Schwarzenegger's co-chairman of his campaign is none other than former Governor Pete Wilson who did not have the best of relations with the Indian tribes in California. Although, early on in his campaign, Arnold started by trying to get the backing of the Indian tribes, this quickly changed. His radio and television ads, detailed a plan to change the economy in California. Front and center on this list was that Indians had to pay more from their gaming revenues into the state. He turned to the example of the Pequot tribe in New England to point out that 25 % of the revenues from their slot machines go to the State of Connecticut to help with the budget. In California, tribal gaming revenues are around \$5 billion annually and Arnold says, it is time they paid "their fair share." Arnold did not mention that Californian Indian tribes contribute an estimated \$130 million dollars to the state budget annually already. Tribal leaders tried to meet with Arnold but to no avail. With no other option, the Indian tribes in California poured an estimated \$11 million into the campaign to stop the recall election and supporting other candidates that were not specifically targeting Indians like Arnold's camp was.

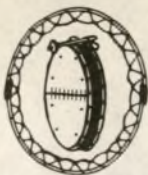
Only about half of the 100 or so federally recognized Indian tribes in California are actually in the gaming business. The history of the treatment of Californian Indians is one of the

bleakest in American history. By the time, settlers and prospectors reached California, they knew that Indian rights to land were evolving in the U.S. so they preferred an open policy of extermination. Early Indian policy in California was simply to kill as many Indians as possible so that they would have less issues to deal with in the future. It led to some of the worst massacres in history and a dark period for Native Americans. Those who survived, survived with little land, rights or prospects for the future.

Indian gaming turned this around for the tribes in California, regardless of what a questionably researched article said last year about Indian gaming. With revenues from gaming tribes obtained a form of economic sovereignty, meaning, they could now afford to build better communities with infrastructure, education systems, health care facilities and provide employment for reservations and rancherias that had employment rates of 80 percent and higher. The tribes under the Indian Gaming Act had to negotiate pacts with the Californian state government to operate gaming casinos in the state of California. This brings us to the \$130 million that the gaming tribes in California contribute annually to the state budget.

The debt in California is around the \$20 billion in deficit. Is this because of the Californian Indian tribes? No, but will anyone turn their attention to events that have contributed to this situation? The high-tech industry that California is known for has brought burdens in the form of water shortages and the state has incurred high costs to find needed replacement sources. Lakes and water systems have been toxified in the production of components and the quest for profits. Another recent contribution to the debt has been the recent power shortages that Californians faced. We watched in disbelief as the story unfolded that large companies had manipulated the situation to drive electricity prices in California through the ceiling. Yet, we do not hear talk about making these type of actors, who have negatively affected the California economy, more accountable.

In the end, it had all the fanfare of a Hollywood movie, with scripted lines and movie star status, Arnold would invoke phrases from the *Terminator*, like "I'll be back." Or catchy phrases like bring me a broom, I will clean up the House [of Representatives.] And, of course, the need to identify a villain that Arnold can save the people of California from, in this case, it's the Indians. It will not be the producers or directors of his rise, it will not be the real cause of the horrific debt that California faces. It is much better if it is an easily identifiable group [racially], who are small enough to have as little resistance as possible, and can be taught a lesson for his term in office. It is a great script that I am sure will have a sequel, well, perhaps not a great script if you are the Indians who have already faced a dark history.



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Cree Regional Authority
Administration régionale criée

The Board of Directors of Aanischaaukamikw,
in collaboration with the Cree Regional Authority,
is seeking applications for:

EXECUTIVE DIRECTOR AANISCHAAUKAMIKW CULTURAL INSTITUTE



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Aanischaukamikw
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The Executive Director is responsible for the effective and efficient management of all aspects of Aanischaaukamikw during this formative period, based on the initial policies and directions as approved by the Board of Directors. The holder of this position will carry out the following tasks:

BOARD OF DIRECTORS / POLICY

Provide guidance to the board in developing the permanent Board structure, and ensure that the full board is appointed and briefed. Implement the vision and direction of Aanischaaukamikw, and advise and consult with the Board on all policy matters. On behalf of the board, represent Aanischaaukamikw to outside agencies and institutions.

CONSTRUCTION OF AANISCHAAUKAMIKW

Conduct an analysis of Aanischaaukamikw's programming as planned and its relation to the proposed building, identify any anomalies and recommend alterations, if appropriate. Oversee the construction of the Aanischaaukamikw office in Oujé-Bougoumou.

MANAGEMENT AND ADMINISTRATION

Establish the permanent office of Aanischaaukamikw in Oujé-Bougoumou and consolidate all aspects of the administration at this office. Define job descriptions, and hire and supervise necessary support staff. Prepare and monitor the annual budget.

PROGRAMMING

Identify staff required to carry out Aanischaaukamikw programs, ensure the preparation of training plans, and begin hiring program. Provide leadership to staff to ensure that Aanischaaukamikw programs are carried out. Monitor results of programming in the Cree communities and adjust where appropriate.

FINANCIAL PLANNING AND FUND-RAISING

The Executive Director will ensure the financial health of the Institute through close attention to existing and new funding sources from all levels of government and Cree entities. He / she will prepare and submit grant applications in a timely manner, monitor execution and ensure required reporting, and support and oversee fund-raising initiatives.

EXPERTISE AND SKILLS REQUIRED

- Extensive experience in the management of cultural and/or educational organizations;
- Strong background in the development and supervision of professional and technical staff;
- Knowledge and expertise relating the priorities and programs of Aanischaaukamikw, with the capacity to speak publicly on Cree culture from an informed perspective;
- Excellent communication skill; experience in fund-raising is an important attribute;
- Commitment to team-work.

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Safety Tips Series



Part 3 of 3

Staying safe with a babysitter (all ages):

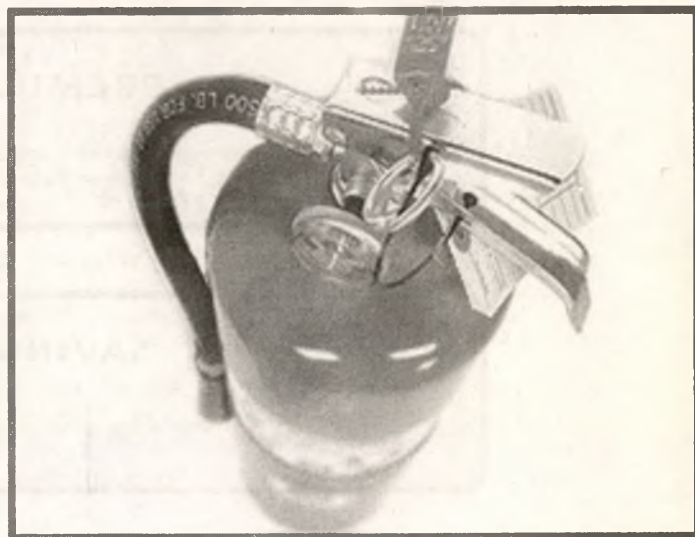
When choosing a trustworthy babysitter you must keep in mind what is best for your children. The person you choose must know how to keep your child out of harm's way, and how to handle an emergency if one arises. Keep a list next to the phone of all your contact information, phone numbers for where you will be, your cellular number, phone numbers for relatives close by or trusted neighbours, and phone numbers for police/ambulance/fire department.

Show the babysitter where to find the fire extinguisher and how it works. Also show them where the first aid kit is, and make sure they know how to use it. Make sure the sitter knows CPR. Also point out where flashlights and smoke detectors are. Explain to them bath time rules, as well as instruct them on safety tips for cooking, warming baby bottles, preparing baby food, etc. Make sure they are informed of any allergies or diet restrictions your children may have. If your child needs medicine while you are out, show the sitter how much to give the child, and the directions for giving it. Explain all house rules regarding bed time, phone privileges, length of time allowed for watching TV, chores done, etc. Always be clear on when you will be coming home, your rules for them having friends over, and rules for them for talking on the phone. Make sure they keep the volume low on the TV or radio so they can still hear if the children are up after bedtime, and check on them often while they are sleeping.

Safety tips for in the car: Your baby's infant-only car seat must always be placed in the backseat facing the back until he or she is one year old and weighs at least 20 pounds. Babies who reach that age and weight can be placed in car seats that face the front of the car (these are called forward-facing car seats). Use a booster seat once the child weighs more than 40 pounds. If using a forward-facing car seat, always secure the strap that is located at the back of the car seat to a bolt fastened in your car. It is very important to read all of the seat instructions carefully.

Front seats are a very dangerous place for baby car seats because of the possibility of air bags opening or traffic accidents; always use the back seat. All children under the age of twelve must ride in the backseat wearing seatbelts at all times. Children must never be allowed to sit on the floor of the car as they could be seriously injured if there is an accident. Also, a child under age 12 should never sit in the front seat as air bags can seriously harm him or her if the air bags open on impact. It is also very important to never hold a child in your lap while in a moving car.

Safety tips for playgrounds: Before going to the playground, make sure to check your child for any strings or cords on their clothes that can possibly tangle or cause choking while on playground equipment. Never let children take jump ropes onto playground equipment. In colder weather have your child wear a neck warmer instead of a scarf to avoid accidents.



Always check the safety of the equipment before your children play on them. Look for rust, exposed bolts, splinters, sharp edges or other harmful things that can cause injuries. Check the sturdiness of handrails, barriers and other railings. Be on the lookout for any narrow area that a child's head and neck but not body can fit through, such as steps on ladders and spaces between railings; these can cause your child to strangle. Safe spaces are smaller than 3 1/2 inches and larger than 9 inches.

Check the area for broken glass, nails, cigarette butts, and other garbage before letting your children play. Never let your child go on equipment that is higher than 5 feet, and always stand close by while they are on any type of equipment that is off the ground. If they fall you should be close enough to grab them. Keep your younger children off equipment that is meant for older children. Always teach your children playground rules: wait your turn, slide down feet first only, hold onto railings, sit down on swings and slides and keep away from moving swings and bottoms of slides.

Special thanks go out to Safe Kids Canada. Visit them on the web at www.safekidscanada.ca

Article series information compiled by Séri Jacobs

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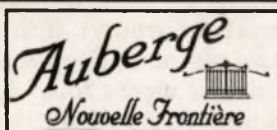
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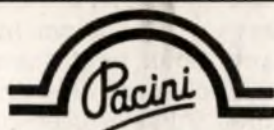
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A CITY FREE OF CARS



URBAN NATIVE

by tsa

Having lived in the city now for over 12 years, one of the things that constantly tries my patience is the traffic. The endless throngs of cars, trucks and gas-guzzling, environment-killing SUVs that plunge through the streets can turn an otherwise beautiful day into one where you are gasping for fresh air and relative silence. There is no respite for the lowly pedestrian as in other provinces where you merely have to approach the yellow striped walkway or intersections and cars stop to give you the right of way. In Montreal you take your life in hand when trying to cross at any intersection. I pity the children and little people most of all as they are at the exhaust pipe level when walking. Besides seeing only a forest of knees and legs, the exhaust is pumped almost directly into their lungs.

Having said all that, Montreal participated in International Car Free Day. The event prohibits all vehicles from the downtown core for the day. Although I rarely go downtown, I took my child simply so we could walk in the middle of the street unharrassed. It was wonderful to stroll along, looking down the people-filled street. There were bicycles of all sorts, scooters and electric cars every which way you turned, making the navigation still a bit difficult, but it was still much more pleasant than dodging gas-run vehicles.

Over 100 million people around the world celebrate International Car Free Day. It provides the opportunity for individual communities and its citizens to learn about the environmental, health and social issues that arise from our dependency on fossil fuels. Although the recent momentum behind the Car Free Day (CFD) movement in the last three or four years has raised awareness for the initiative, its roots go back almost 40 years. Its most recent growth has been fueled by the diligent work of French and Italian Ministries of the Environment and the European Union's Environment Directorate.

The recent movement began back in September, 1999, when 66 French towns, 92 Italian towns and the canton of Geneva came together to coordinate the first Car Free Day. Based on the success of this day, the Italian Ministry of the Environment staged a series of four Car Free Days, taking place the first Sunday of the month starting in February 2000. Each day included a theme; music, culture, Earth Day activities and sports. At the same time, the city of Bogotá, Colombia, staged its first Car Free Day. The city of seven million people was closed to traffic and declared an unqualified success by local administrators. Bogotá has declared the first Thursday of February as Car Free Day and recently completed its fourth Car Free Day last February.

Following the success of the European CFD in 1999, the

European Union set up a two-year program - with a budget of \$2 million - to help European countries promote and stage Car Free Days. The results were overwhelming and impressive. A total of 760 cities and towns, including over 70 million people in 26 European and non-EU countries, participated in Car Free Day in 2000. In 2001, over 1,000 cities in 33 countries participated in Car Free Day activities, with those numbers increasing to over 1,400 cities in 38 countries in 2002.

While initially viewed with some concern by local merchants, acceptance levels of Car Free Day has risen to almost 60% in most European countries. These numbers are said to reflect the growing concern and empathy that merchants feel with their fellow citizens regarding issues of air pollution, smog and inner city traffic and congestion.

With Toronto hosting and staging its first Car Free Day in 2001, it became the first Canadian and North American city to host Car Free Day. CFD activities in Toronto, Hamilton and Victoria in 2002 have provided a template for other Canadian cities to follow.

In Montreal this year, there was concern expressed by local merchants, who said that over half of their patrons come by car, that Monday is one of their busiest days and hence they would be losing thousands of dollars in revenue. As I wandered the streets, I couldn't help but wonder why they hadn't turned it into a money-making venture with a special one-day sale, the angles are almost endless. As it was, there was only a sort of parade, with the plethora of alternative modes of transportation making their way down the street.

While it was a good time to enjoy the silence and smog-free streets, I couldn't help but feel a little disappointed. It is true that cars, trucks and SUVs do pollute and depend on fossil fuels, which make us dig deeper into the belly of mother earth to run them. But the alternative modes of transportation are not affordable and not practical. The electric cars are tiny little vehicles with barely enough room for two adults let alone a family of three or more, plus there is no cargo space to transport anything. The little electric scooters are cute and cool looking but they are no good in the rain.

One would think that if they can put a man in space and do all sorts of other things with the amazing technology available today, why can't car manufacturers make an affordable environmentally friendly alternative. Heck why can't they simply modify all the cars out there already to make them environmentally friendly? It all comes down to money, and unfortunately those who hold the power are of the mind that it would cost more to them to be kind to the environment. I am of the mind that you get what give, which doesn't bode well for those who drive vehicles like a Hummer.

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Congratulations from *Paul Mameunskum* Director of Public works, on behalf of *Chief Elijah Einish* and Council and Instructor *Victor Temple* to the students of *Kawawachikamach, Quebec*, who will be completing their carpentry course on October 29, 2003.

The candidates are as follows, *John Einish, Paul Einish, Johnny O. Einish, John Tooma, Dennis Chescappio, Gerald Chescappio, Richard Shecanapish and Jimmy D. Shecanapish.*

The instructor said these students demonstrated an *eagerness to learn* both theory and practical skills. Their conduct throughout the course has been *professional* in every way. Kawawachikamach should be proud to have these fine men as members of their community and also the Naskapi Nation.

CONGRATULATIONS KAWAWACHIKAMACH STUDENTS

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Paul Courtemanche who is taking cooking and yoga classes at his local community centre.

Hélène Florent who is making a career change and has returned to CEGEP.

Martin Volant who is learning how to use a viscosimeter at work.

Josée Théorêt who is completing her high school diploma at a continuing education centre.

Annie Jolivet who is taking an occupational health and safety course offered by her union.

Léo Cloutier who devours anything he can find in the library on the medieval period.

Louis Soucy who is learning how to read and write in a community literacy group.

Erna Charles who is finishing her master's degree in administration while working full time.

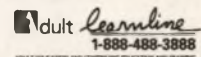
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UNDER THE NORTHERN SKY

SELF SUFFICIENCY IS A WAY OF LIFE IN REMOTE FIRST NATION COMMUNITIES

by Xavier Kataquapit



It is a way of life in the north to be resourceful and self-sufficient. People learn from a young age to fix, maintain or even build whatever they need to get a job done. Hunters and food gatherers out on the land have to be able to find solutions to problems on their own as it is a matter of life and death.

I grew up in my home community of Attawapiskat watching my father and my older brothers run a family contracting business. Dad had trucks, tractors, saw equipment and tools and machines to work on all sorts of projects in the community. Most of the time I observed my brothers and my dad fixing, repairing and maintaining equipment.

When I grew older I eventually joined my brothers in this work and I learned how to become resourceful. One of the main activities that kept us all busy on a regular basis was repairing flat tires for trucks, tractors and all-terrain vehicles. In our remote community back then, there were no tire machines to make the job easier. We didn't even have access to special equipment like tire irons. Everything was done by hand using large screwdrivers, crowbars, hammers, wrenches or long metal poles. Even though we got our work done, it was difficult and most of time this work resulted in cuts and scrapes because we had not used the proper equipment. By the way this time period was in the 1980s.

Out on the land, resourcefulness becomes even more important. It is more difficult to make repairs at a remote camp where there are fewer resources. I recall one repair we had to make on a snow machine that had ended up with a broken ski tip. Dad, two of my younger brothers and I were camped with a few other hunters from the community on the north end of Akamiski Island out on James Bay during the spring goose hunt. The snowmobile with the broken ski continued to be used for a few days. We waited for a period when no hunting could be done. My cousin Benji volunteered to use the snowmobile. He was also given the challenge of driving his snow machine with only

once ski as the opposite one had been removed to prevent further damage. It was very humorous to watch him balance his machine to one side to keep the stub of the missing ski aloft as he slowly rode to his hunting blind.

On a bitterly cold afternoon several of the men finally came together to discuss how to fix the ski. Several options were presented including fitting a new wooden part to build a new ski but it was decided that we could use the old ski tip and some ingenuity to fasten it back onto the main part of the ski. We had to fashion a wrench to become part of the new ski and we had to do this in very cold weather. Finally, after several hours of cutting, the wrench magically became part of the new ski as it was fit into place with some hammering and then wire to tie it together. When the repair was done, the ski stayed in place long enough to allow the snow machine to function for another week of hunting and the three-hour drive home over difficult terrain.

There were many other times when different situations required us to make repairs or improvise by doing something different. In the spring after the goose hunt, it seemed like most of the time we limped home on snowmobiles that had been repaired and maintained just enough to make the trip back with a full load.

Old habits die hard. These days I amuse my friends with my interest in garbage that dots the streets on a weekly basis. I am always stopping to look over some interesting item that someone has decided to toss out. My non-Native friends get a big kick out of this and they like to tease me a bit. However, I am the first one they call on when they need a spare part or some material to repair something. As a matter of fact I usually end up fixing their problem for them. Like the old saying goes: One man's junk is another man's treasure. Native people in remote communities are very aware of that reality.

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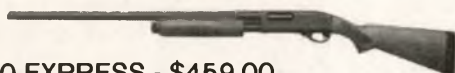


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The main purposes of CMEB includes amongst others the following:

- 1) assist the Crees in accessing mineral exploration opportunities;
- 2) facilitate the development of mineral exploration activities by Cree Enterprises;
- 3) Facilitate and encourage the access by the Crees and Cree Enterprises to regular Quebec program funding and other encouragements for mineral exploration activities;
- 4) Act as an entry mechanism for offers of services by Crees and Cree Enterprise in the field of mineral exploration.

Furthermore and according to the Annual Program of Activities – CMEB (2003-2004), the board promotes, initiate and support training programs, and furnish assistance to job development, placement. The CMEB provides also geological and geosciences based expertise to the communities and the individual exploration. This includes guidance to the geosciences data and environmental impacts assessment.

If your are a Cree and are considering to submit a proposal to the CMEB please get in touch with the Chief Geologist Youcef Larbi in Wemindji at 819-978-0264 extension #327. The next meeting of the board is scheduled for November 28th, 2003.

CLASSIFIEDS

100 – BIRTHS

I want to congratulate both Erica Blacksmith & Brian Coon on the birth of their daughter, Sylvia Cindy Cynthia Coon, born on October 5th 2003 in Chibougamau, Quebec. I'm glad that you made it through, even though it was hard. Wishing you both the bery best in bringing her up. From, Mom Mariann & Family.

101 – BIRTHDAYS

Happy Birthday to my sister Marion on October 15th. I don't know how old you'll be, but i won't guess either cause you might feel offended j/k lol...Anyways hope your day is a special one. From your lil sister Dabweahdamoon

We want to wish a Happy Birthday to our beautiful grandma from Mistissini. Her birthday was on October 11th and her name is Laurie Loon. Kookum, we miss you soooo much. When are you coming back from the bush? We really want to see you. We miss your cooking. I hope we'll eat something very good when you'll come back. We're coming down soon, I think. All we know is we're coming down when you and Joomshum get back from the bush. Happy Birthday Kookum Lolly. We love you both very very much. From us at 95 Pine St. and 6 Maple St. in Waswanipi

We would like to wish our uncle Samson Wischee a Happy Birthday on October 10th. We hope you share your birthday cake with us, we promise not to throw it in your face!....lol. With love from your two nephews, Desmond & Kenny Moar.

A Happy belated Birthday wish going out to my googoo in Waskaganish. Ethel Moses! I love you and miss you so much! I miss your traditional cooking and the best ever. Hope your day was extra special. Love always, Kweowsh in NB

Samson Wischee will be celebrating his birthday on October 10th. I

would like to wish him a very Happy Birthday. I hope you enjoy your day bro; you deserve it. With love from your sis, Shirley.

I'd like to wish a Happy Birthday to a wonderful mother in Waskaganish, Caroline Hester. I love you Mom, and miss you dearly...I hope I get to see you again soon. Thanks Mom for always being there when I needed an extra hand to help me through. Love always, your daughter Colleen in NB

I would like to wish my ADORABLE most cutest nephew in the world, Craydon Corson Ryliesh a Happy 1st Birthday on September 29th. I hope your day is special and you have plenty of fun. Sorry I wasn't there to celebrate with you. I miss you so much and love you so much. My one and only nephewsh (for now I guess) lol. Love, your Auntie Colleen in North Bay, Ontario

We would like to wish birthday greetings to our friends in Waskaganish! Shawna who celebrated her birthday on the 14th of September, Lenora on the 24th of September, Suzanne on October 8th and Betty on October 18th and least we could not forget Jessica (we miss you), she will celebrate her birthday on November 27th. Hope you girls

had and will have a good one. And to our friend who will celebrate her birthday here in North Bay, Cathy on the 28th of September... don't party too much at Quigley's girl!!!! (LOL). Hope you have an excellent birthday as well. Last but not least, a Happy Birthday wish going out to our famous friend Tracy ehduu kiyah naah...(LOL) wish you the best girlie! Love in friendship, Colleen and Patricia in North Bay.

We would like to wish a Happy 1st Birthday to a very specail little girl, her name is Hailie-Jade N. Loon, daughter of Benjamin Loon & Melina Neacappo, also first granddaughter of Mr & Mrs Jean-Baptiste Loon and granddaughter of Mr & Mrs Neacappo, from Mistissini and part of Chisasibi. LOL... Wow! It has been a year since you came into this world, we can still recall November 2nd, 2002. This was an exciting day for us because you were my sister first grandchild and first great grandchild of my Mommy. We waited patiently for your arrival, and then you came. Oh! What a happy day that was for us at the hospital in Chibougamau. We were so thrilled and happy to see you when your daddy came out of the rrom and showed us his new baby girl, you were so beautiful and still are.

Happy 1st Birthday Jae-jades and many more wonderful birthdays to come. We love you very much, shkuesh! From your Daddy's aunt & cousins, Ledge-a-bee, Adge-a-bae-gee and of course Psinish (Mistissini)

Happy Birthday to my niece Tamyra Jolly on October 3, Luv...you...so much. To my nephew Nicholas Wapachee on October 9, 2 more years to be a sweet 16. To my Dad, on October 18, still... forever young eh Dad!!! To my pumkin Miyobin Wapachee from Chisasibi, on October 31. Happy Birthday to all of you, and have fun on your b-days, especially you Dad, ha!!!! With Luv, Deborah, Danny and Girls.

Happy 1st Birthday to Charity (Nurna'sh) Visitor on October 28. I hope I get a piece of your birthday cake and I do mean a big one...lol! Hey who knows maybe I will give you some candy on Halloween if mommy lets me but if she doesn't I still will. Well I better stop writing, knowing how you still don't know how to read. Happy Birthday Babe and many more to come. With lots of Love, Hugs and Kisses your mommy's working buddie...LDA

103 - ANNIVERSARIES

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parents Roderick & Hazel on October 3rd. Wish I could be there to celebrate with you, but I'm thinking of you always. With all my love, Mary in Gatineau, QC

We would like to wish a Happy Anniversary to Elvis & Rita Moar on October 1st. We wish you all the best! From 51 Somokey Hill Street residents'

We want to wish our parents, Eric & Lorraine Shecapio of Waskaganish a Happy 13th Wedding Anniversary on October 5th. We love you and wish you both many more of 'Happy' anniversaries. With love, your daughter and son, Twyla & Terrell Shecapio.

I would like to wish my parents, Caroline and Raymond a Happy 19th Anniversary. I love you both

and miss you so so much. Thanks Mom and Dad for all that you do... thank you for making me this young woman I am today. Once again, I love you a lot. 19 years huh? Still strong love huh? LOL I hope you come visit me soon. Love, your daughter Colleen in North Bay.

300 - PERSONALS

A big hello to my cuz Victor L. in Montreal. Wish you the best of luck in college. I'm so proud of you that you made it this far. If you push a little more you'll get there. I know how much you really wanted to be a 'police'. I could see the look on your face when you used to work here in Waswanipi. So finally, you'll be one. Mook giah passou neh. I know you will. I

believe in you. Jabohgun, lol. I was once your classmate in high school, mwee ah?! Don't give up on your studies, you're almost there. You'll see it, the time goes fast when you're out. So keep up the good work. I miss you cuz. Take care, have fun. Everyone wants to know when you're coming down. Christmas giah boot nah and they say hi too, lol. Next time, it's going to be my turn to come, but...uhh dunno diepsh. Be ready. We'll go shop until we drop and cruise around at nights with your car. J :P. Go to Paramount, etc...Anywhere, you name it and I'm there. Lol. See ya soon cuz. Miss ya! From your cuz at 95 Pine in Waswanipi.

Congratulations from Paul Mameunskum, Director of Public

Works, on behalf of Chief Elijah Einish and Council and Instructor Victor Temple to the students of Kawawachikamach, QC who will be completing their carpentry course on October 29th, 2003. The candidates are as follows; John Einish, Paul Einish, Johnny O. Einish, John Tooma, Dennis Chescappio, Daniel Mokoush, Gerald Chescappio, Richard Shecanapish and Jimmy D. Shecanapish. The instructor said these students demonstrated an eagerness to learn both theory and practical skills. Their conduct throughout the course has been professional in every way. Kawawachikamach should be proud to have these fine men as members of their community and also the Naskapi Nation.

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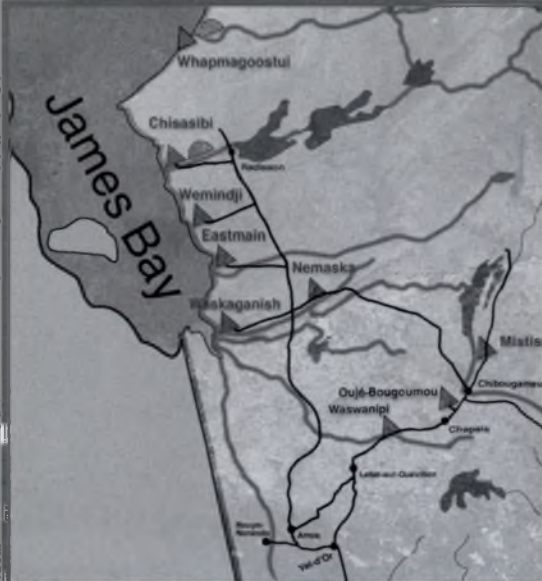
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